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AUTHOR Mathers, Sharon; And Others
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ABSTRACT

A student activity book about the Northwest Coast provides "to-do" activities, such as reading, coloring, cutting out and putting together, while learning about the Northwest Coast tribes, their language, legends, clothing and ways of living. A map identifies the tribes and their location along the shores of Alaska, British Columbia, western Washington, western Oregon and northern California. Illustrations to discuss and to color depict historical scenes of daily activity in a longhouse and style of clothing worn, as well as contemporary scenes. Activities include: learning about the totem pole, which tells the history of the location where the pole was erected; making a mobile of objects important to the Northwest Coast tribes, such as a button blanket, canoe, raven bowl, and salmon; constructing a longhouse, learning about the materials it is made of; and reading the legend, "Why Mosquitos Bite" and acting out the characters after making transformation masks. The activity book concludes with a Salmon Game, the gameboard teaches the life cycle of the salmon, its journey to the ocean and back, and the five kinds of salmon. (ERB)

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the Mamook Book

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THE MAMOOK BOOK

Activities for learning about the Northwest Coast Indians

Script by Sharon Mathers
Linda Skinner
Terry Tafoya

Illustrated by Roger Fernandes

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Hi! In English my name is Bluejay. I am here to say "Klahowya!" "Klahowya" means "hello" in Chinook Jargon, a language used by the Northwest Coast tribes when trading. Another Chinook word you might like to know is "mamook". "Mamook" means "to do". This is the Mamook Book about the Indian people who live in the Pacific Northwest Coast area. Inside you'll find all sorts of things to read, color, cut out and put together. While you have fun, I also hope that you learn a little bit more about Indian people.

It is very sad that when we say "American Indian", most people only think about what they see at the movies or on the television. They do not understand that there are many different kinds of Indian people. Different tribes have different languages, different legends, different clothing and different ways of living.

The Mamook Book, about the Northwest Coast Indians, is the first of several to-do books. Each book will tell the stories of Indian people living in different areas all over the United States.



The Northwest Coast tribes live close to the Pacific Ocean, along the shores of Alaska, British Columbia, western Washington, western Oregon and northern California. Many rivers flow into the ocean along these lands. The climate is wet and the rain helps the trees, shrubs, bushes and small plants to grow into great forests.

At one time everything Indians needed they took from the ocean, rivers and forests around them. The places where Indian people lived had a lot to do with **how** they lived.

If you lived in a forest close to the ocean and rivers, what would you eat? Here are some of the things the Northwest Coast Indians ate:

saltwater fish, seals, shellfish, whales, sea weeds . . . from the OCEAN
 freshwater fish, ducks, beaver, water plants . . . from the RIVERS
 berries, deer, rabbits, bear, nuts, plants . . . from the FORESTS

Now think about what else they would need to live a comfortable life — house, clothes, cooking pots, fish nets, _____ and _____

_____ . As you go through your Mamook Book you'll discover how the Northwest Coast Indians found what they needed from their environment.



Here are the names of some of the Northwest Coast tribes. Each tribe has different customs or ways of doing things, and each speaks a different language. When they met to trade goods, they spoke a special language that they all understood. I used it when I said hello. Can you remember what it's called? That's right, Chinook Jargon.

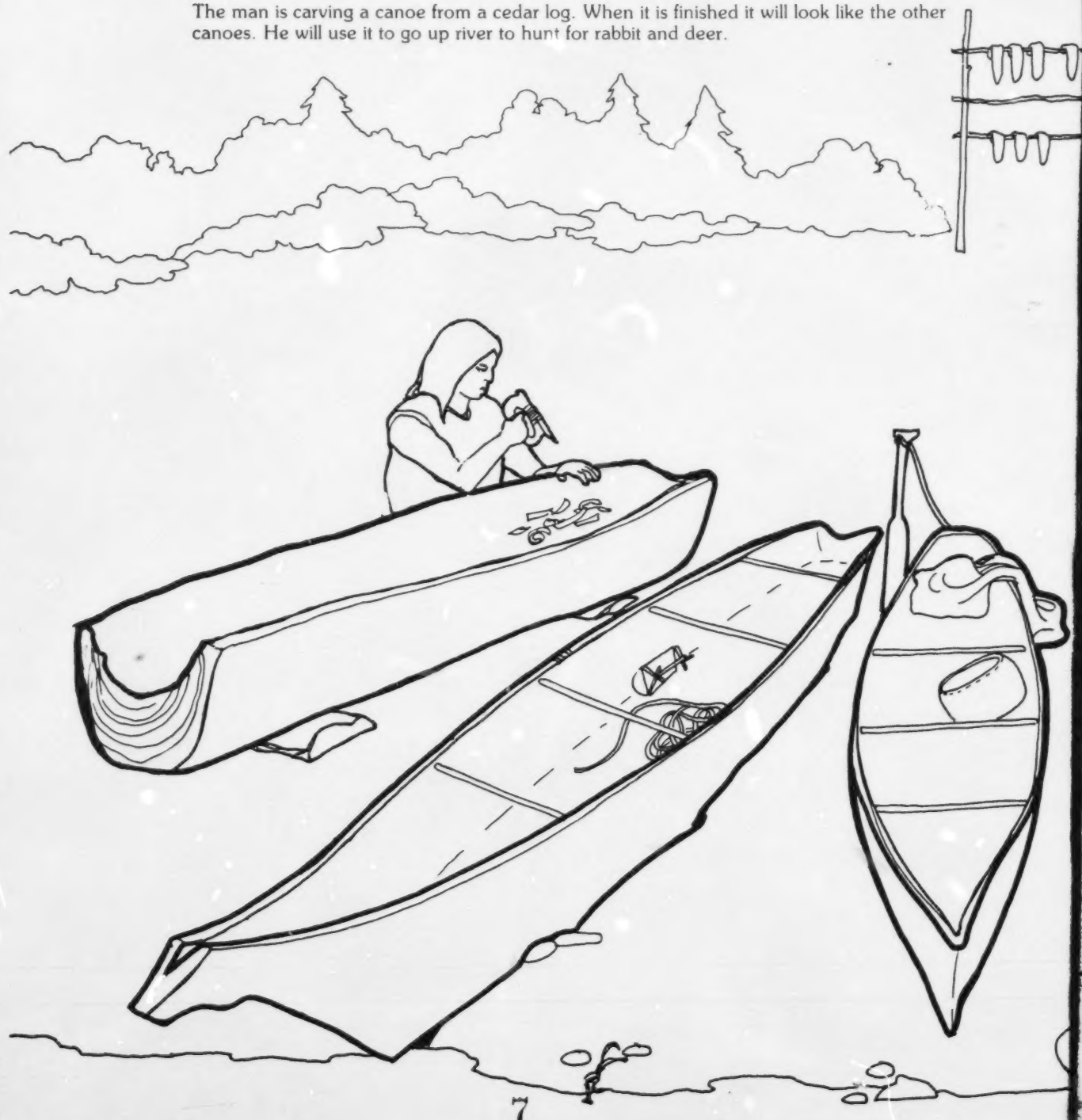
Look at the two maps. Which tribes live in Alaska? British Columbia? Washington? Oregon? California?

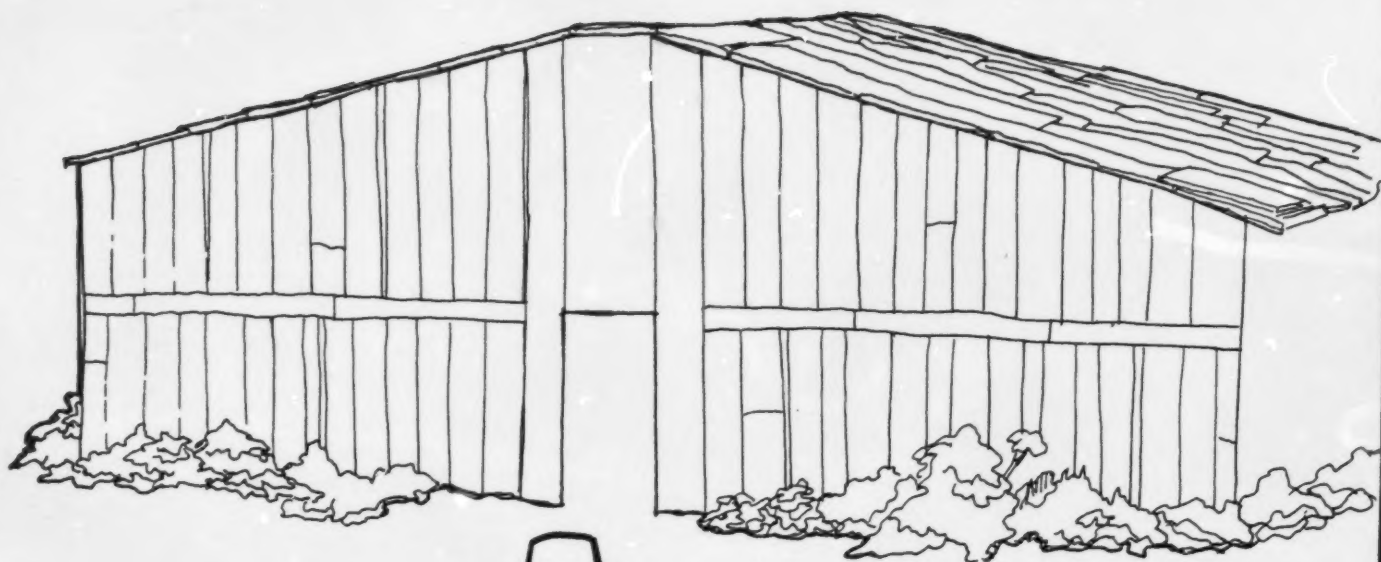
HISTORICAL SCENE

This picture gives you an idea of what the world was like to Northwest Coast Indians. There is a longhouse where many families lived together.

The women are cleaning and roasting salmon. Other salmon is drying on drying racks away from the longhouse. The salmon will be stored and used during the winter.

The man is carving a canoe from a cedar log. When it is finished it will look like the other canoes. He will use it to go up river to hunt for rabbit and deer.





CONTEMPORARY SCENE

This picture shows what you might see on a Northwest Coast reservation today. Most modern Northwest reservations are very busy places where Indian people run their own businesses and offer services for the people in their community.

Few, if any, families live in longhouses. Now they live in modern houses. Motor boats have replaced the canoes and are used for travel and fishing. Canoes are now used for sport.

Fishing is still a very important part of life for many Northwest Coast tribes. Here a pick-up truck is being loaded with salmon. The salmon might be sold to a factory, canned and taken to a local grocery store. Some of the salmon might be saved and dried or roasted in the old way — a salmon bake.





TOTEM POLES

Northwest Coast Indians carved totem poles out of the giant cedar trees that grew in the forests where they lived. Totem poles were carved for many reasons. One totem pole might tell the story of something that had happened to a clan. Another might honor a person or mark a grave. Still another might tell which clans or families lived on the site where it was erected, and what rights and privileges they had.

Different tribes had different styles of carving, and used different materials to make paint for their poles. One tribe might carve with strong, deep lines and use dried salmon eggs mixed with oil to make red paint. Another tribe might carve shallow cuts and make red paint from oil and a ground-up mineral called cinnabar. Other colors used were bluegreen, black and white.

Totem poles could be either small or large. Large poles took 2 to 3 years to carve. It was an honor to have a pole and a family might trade all they had to own one.

Animal and human figures were carved on the poles. Some figures would show clan and family history. Other figures would stand for the powers of the animal spirits.

Here are a few of the animal figures used by the Northwest Coast Indians:

BEAVER — has a wide tail with  marks on it. Beaver holds a stick between its paws and has 2 large front teeth. Beaver has the power to heal or change cold weather into mist. Beaver skins are traded — beaver is a symbol of fur wealth

KILLER-WHALE — has a wide mouth and a long, high fin along its back. Killer-whale is highly honored because it is brave and strong enough to kill large whales. A Killer-whale could become a human with great power.

BEAR — has large paws with long claws, a short snout, large teeth, and usually its tongue is sticking out. It was a popular spirit because it gave great strength to women so they could work hard and be good mothers — and also to men, so they would be successful hunters.

Looking at a totem pole you might be able to tell what animals are carved on it. But you wouldn't be able to understand what it means unless you knew the animal legends and the history of its owner.



crooked knife used in carving



HISTORICAL CHILDREN

If you had been alive in your great-great-grandmother's day you might have met Indian children like these.

In warm weather, the old-time Northwest Coast Indian boys often did not wear any clothes at all. Girls often wore only aprons made from plants. In colder weather girls and boys would wear clothes made out of woven cedar bark and lined with animal fur to make them soft and warm. Some tribes also tanned animal hides and made clothes out of deer, elk and moose hides and sometimes even seal skins.

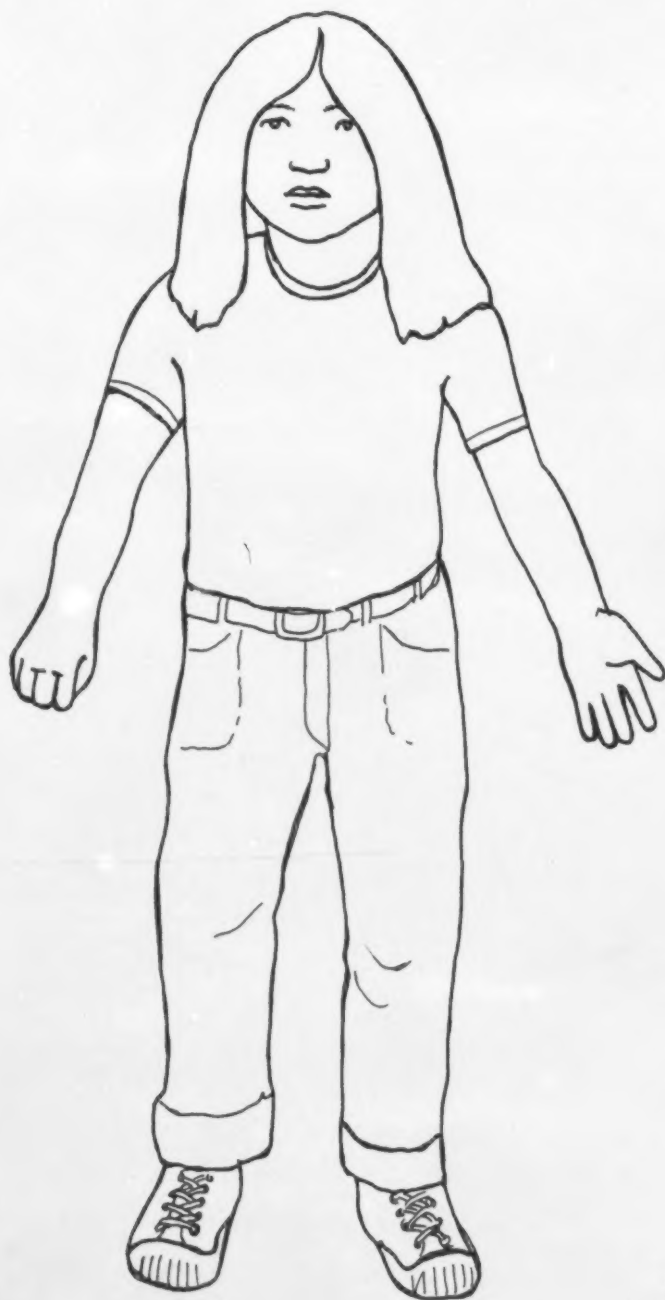
The boy is wearing a head band made of cedar bark to keep his long hair out of his eyes. (Most Northwest Coast men did not braid their hair.) The girl is wearing earrings made of abalone shell. Both men and women wore earrings.



CONTEMPORARY CHILDREN

These children belong to a Northwest Coast tribe today. They might live in the city, or in the country — or on a reservation. Their lives are full of modern day activities — school, church, sports, games, music and all the things that you, yourself, do. They may also be learning to carve wood, weave baskets, fish or do tribal and family singing and dancing.

Right now they are dressed in their everyday clothes. To take part in an Indian ceremony or gathering, they might wear button blankets, masks, and hats made for those special times.



MOBILE

This mobile will be a lot of fun to color, cut out and hang up in your room. It is made up of things that are important to Northwest Coast tribes.

Button Blanket

The button blanket is worn by many Northwest Coast tribes in their dances. Pearl buttons are sewn on the blankets in the shapes of animals. This one has a killer whale design to show that the person wearing it is in the Killer Whale Clan. A clan is a group of people who live together and help each other. Different clans have different animals that they use as their symbol.

In the old days when strangers came to a village, dancers would do a welcome dance for them wearing button blankets. They would turn their backs to show their clan signs.

Canoe

This canoe is carved out of a single cedar tree. It is a Kwakiutl canoe, but many Coastal tribes had canoes a lot like it. Canoes were made in many different sizes depending on what they were to be used for. Some canoes were small and used for going up river. Others were ocean-going and large enough to carry 50 people.

Northwest canoes were shaped like a knife. This made them able to cut easily through the water. American shipbuilders copied the canoe shape when they designed the large, fast Yankee clipper ships.

Baskets

This basket is a berry basket. It is made out of coiled cedar root. See the white design on it? It is made from beargrass leaves. Beargrass grows up high and is often near huckleberries. When a basket maker went to pick huckleberries, he or she would also pick beargrass.

One of the many uses for baskets was cooking. These baskets had to be woven tight enough to hold water. Hot stones were dropped into the basket for heating. The cook had to be careful to move the stones so that they would not burn the bottom of the basket.

Large baskets were used to carry heavy loads. Carrying baskets would often have a strap on them that would be placed across the forehead for carrying. It is this kind of basket that the Witch Woman in our legend uses to carry 10 children on her back.

Native people of the Northwest Coast still make many of the same kinds of baskets they used to make.



Raven bowl

Often Northwest Coast people would carve their bowls or dishes in the shape of different animals that were important to them. Many tribes made spoons in the shape of birds with long necks. Only wealthy families owned very many carved and beautiful dishes.

Bowls were often used to hold oil. Many Northwest Coast Indian people still enjoy dipping their food in fish oil, seal oil, or the oil of other animals — just as you might put gravy on your potatoes or soy sauce on your rice.

Salmon

Salmon was the most important food to many Northwest Coast tribes. Today it is still very important. Northwest Indian fishermen catch fish for eating and selling. Some of the fish they sell to fish factories owned by their own tribes.

The Lummi tribe owns and runs another kind of fish business. It is called a salmon hatchery. At the hatchery, salmon are raised until they are big enough to go out into the ocean. To learn more about salmon play the Salmon Game on near the end of the book.

Salal

Hundreds of plants and shrubs were gathered by the tribes on the Northwest Coast. Plants were used for food, medicine, and woven things. Almost all parts of the plants were used: roots, bulbs, shoots, stems, leaves and berries.

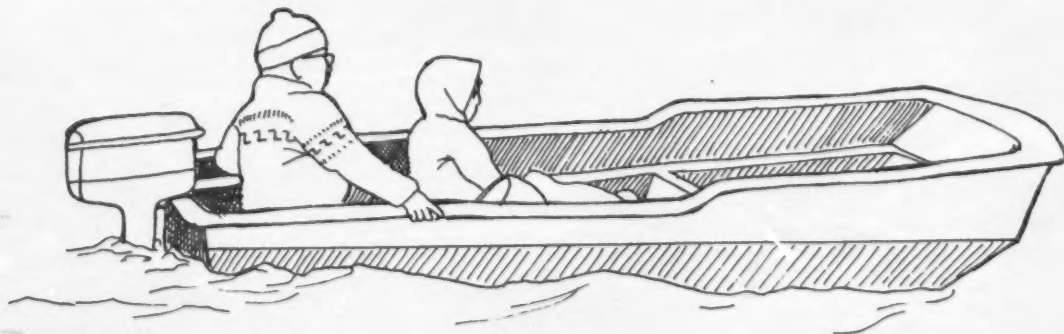
Salal is found in forests and often grows on rotten logs and stumps. Its dark blue, thick-stemmed berries were gathered in large amounts. The berries were picked in late summer and eaten raw or dried into cakes to eat during the winter. In late winter, after most of the other dried food had been eaten, dried berries and other fruits were especially important.

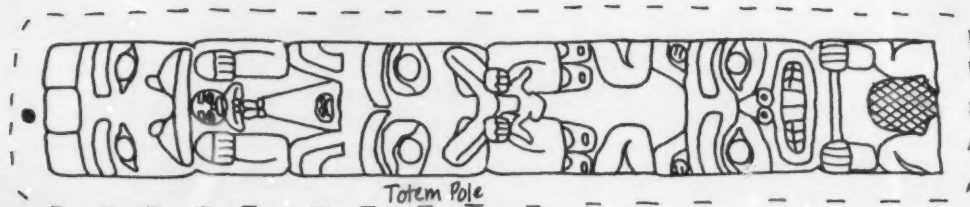
Western Redcedar

One of the great trees of the Northwest is the Western Redcedar. Redcedar trees grow to be 150 to 200 feet tall and 4 to 8 feet wide, or even larger. The wood is light and easy to carve, but it is also very tough and sturdy.

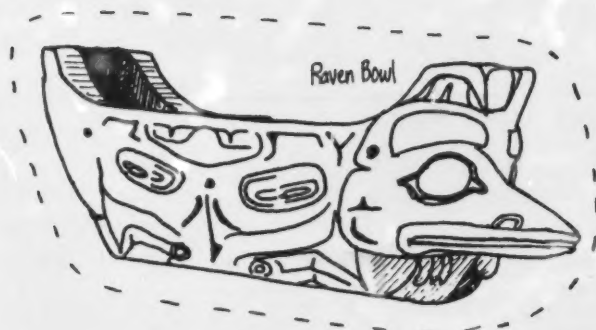
Northwest Coast Indians depended on cedar for every part of their life. Planks for longhouses were made by splitting it. Clothing, baskets, mats, ropes, and nets were woven from its roots and bark. Masks, dishes, totem poles, and wooden boxes were carved from its fragrant wood. As you go through this book, look for all the things that are made from cedar.

Today many Northwest Coast Indian children are being taught to carve, weave and use redcedar in the old ways.

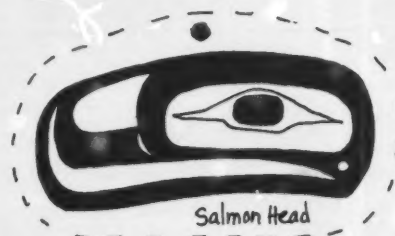




Totem Pole



Raven Bowl



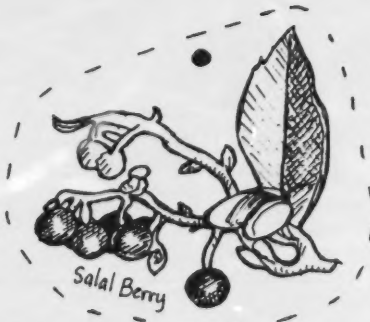
Salmon Head



Button Blanket



Basket



Salal Berry

DIRECTION FOR MOBILE:

THE STYLE OF YOUR MOBILE IS UP TO YOU. YOU WILL NEED STICKS & STRING.

- ① COLOR FIGURES AND CUT OUT AROUND DOTTED LINES
- ② PUNCH OUT HOLES WITH PAPER PUNCH OR PENCIL
- ③ TIE STICKS TOGETHER WITH STRING AND ADD FIGURES BEING CAREFUL TO BALANCE MOBILE.



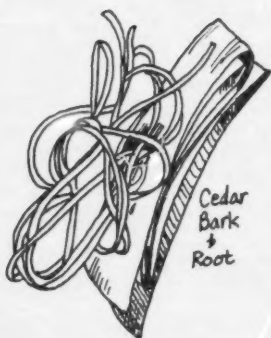
Western
Red Cedar



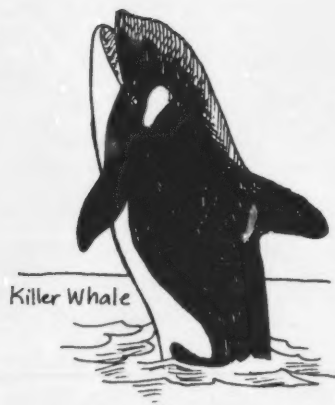
Salmon



Raven

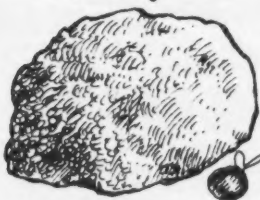


Cedar
Bark
+
Root

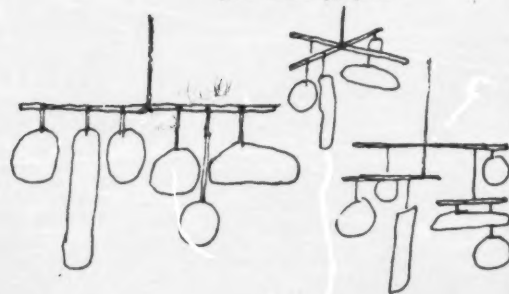


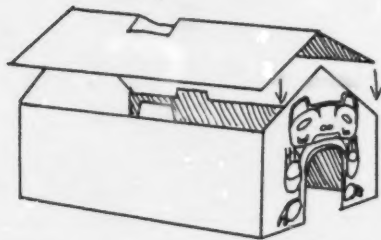
Killer Whale

Salal Berry Cake



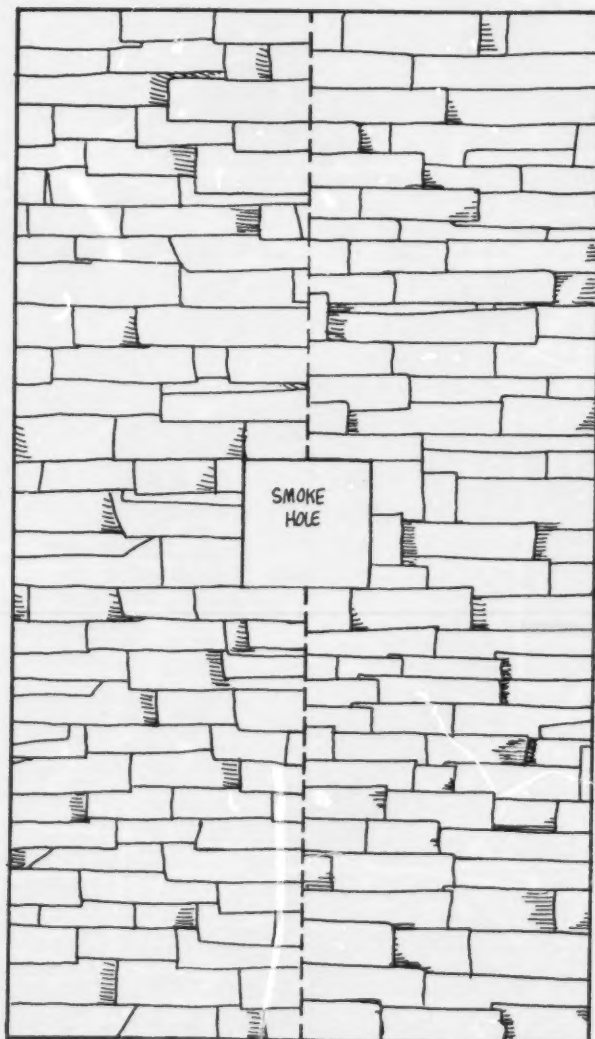
TYPES OF MOBILES YOU CAN MAKE



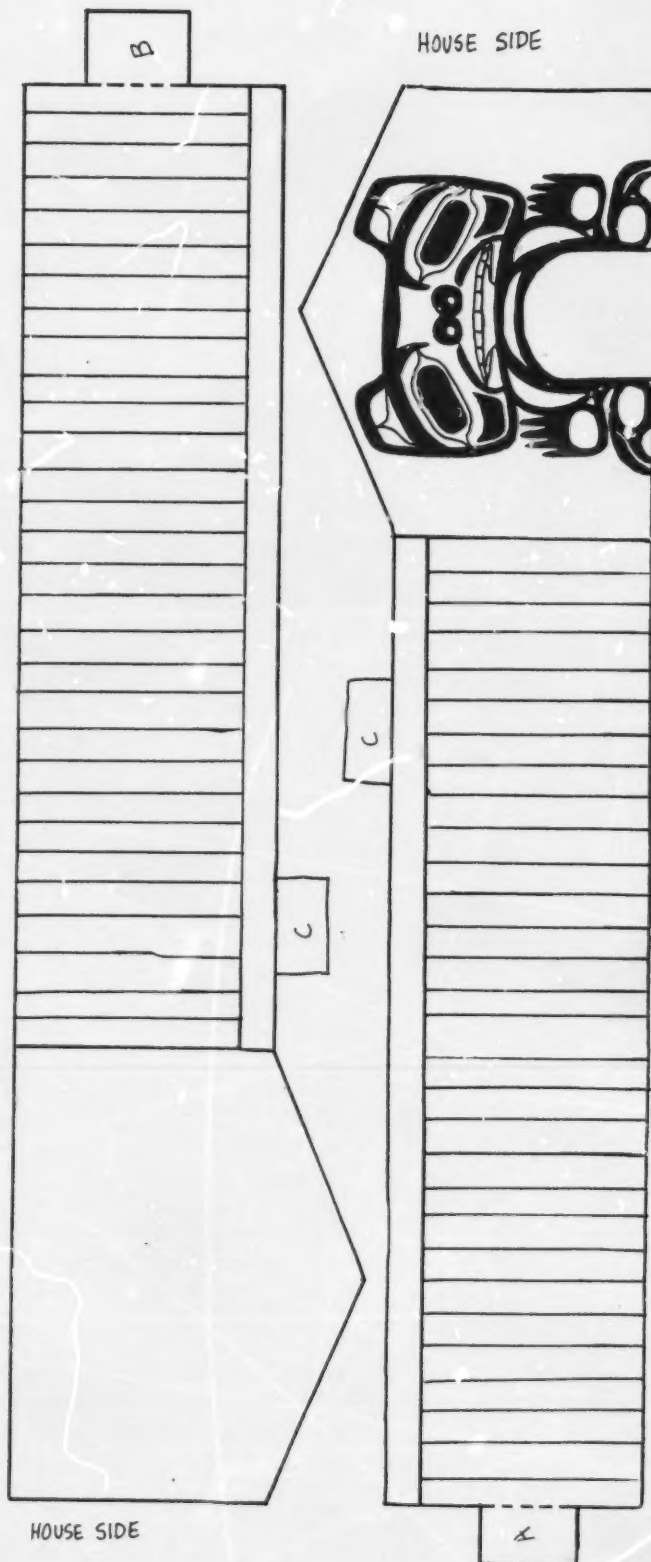


DIRECTIONS FOR LONGHOUSE

- ① CUT OUT ROOF & HOUSE SIDES (WITH TABS)
- ② CUT OUT SMOKE HOLE IN ROOF
- ③ PASTE OR TAPE TAB "A" TO BACK OF HOUSE, TAB "B" TO HOUSE FRONT
- ④ PASTE OR TAPE ROOF TABS "C" TO ROOF



ROOF



HOUSE SIDE

LONGHOUSES

Before non-Indian people came to the Northwest Coast, many of the tribes lived in large houses called **longhouses**. Several families would live together in one house. Families who lived together belonged to the same clan. Look at the front of this longhouse. What clan lives here? Can you recognize their clan animal by its large paws with the long claws? Turn to page 23 for more clues.

Longhouses were made from cedar trees. Cedar trees were used because the wood was soft but strong and could be easily split into straight planks.

Designs like the salmon, bear, or killer-whale were carved or painted on wall planks inside the longhouse.

Moving the Longhouse

Sometimes Northwest Coast Indians would move their longhouses to places near better hunting, fishing, or gathering grounds. They would take down the planks of their longhouses and place them across their canoes. They piled their belongings on the planks and traveled by water to a new place. When they got there they would rebuild their village. Using the designs on the wall planks like a giant jigsaw puzzle, they would put the longhouses back together again.

Bear Design on Longhouse Wall Planks



Today Northwest Coast Indians do not live in longhouses. Now, longhouses are used for social gatherings and special ceremonies.

INSIDE A LONGHOUSE

This cradle is hanging on wood that has been bent.
When the baby moves,
the cradle rocks.

The strong pole helps hold up
the huge longhouse roof.
A hand drum is hanging on it.



Mother and Grandmother are weaving baskets.

Some Northwest Coast tribes raised little white, woolly dogs, like these, for their fur. They would shear the dogs like sheep and use the fur in weaving blankets and clothing.



This woman is weaving dog fur and beaten cedar bark into her blanket.

Uncle is carving a dance mask out of redcedar wood.

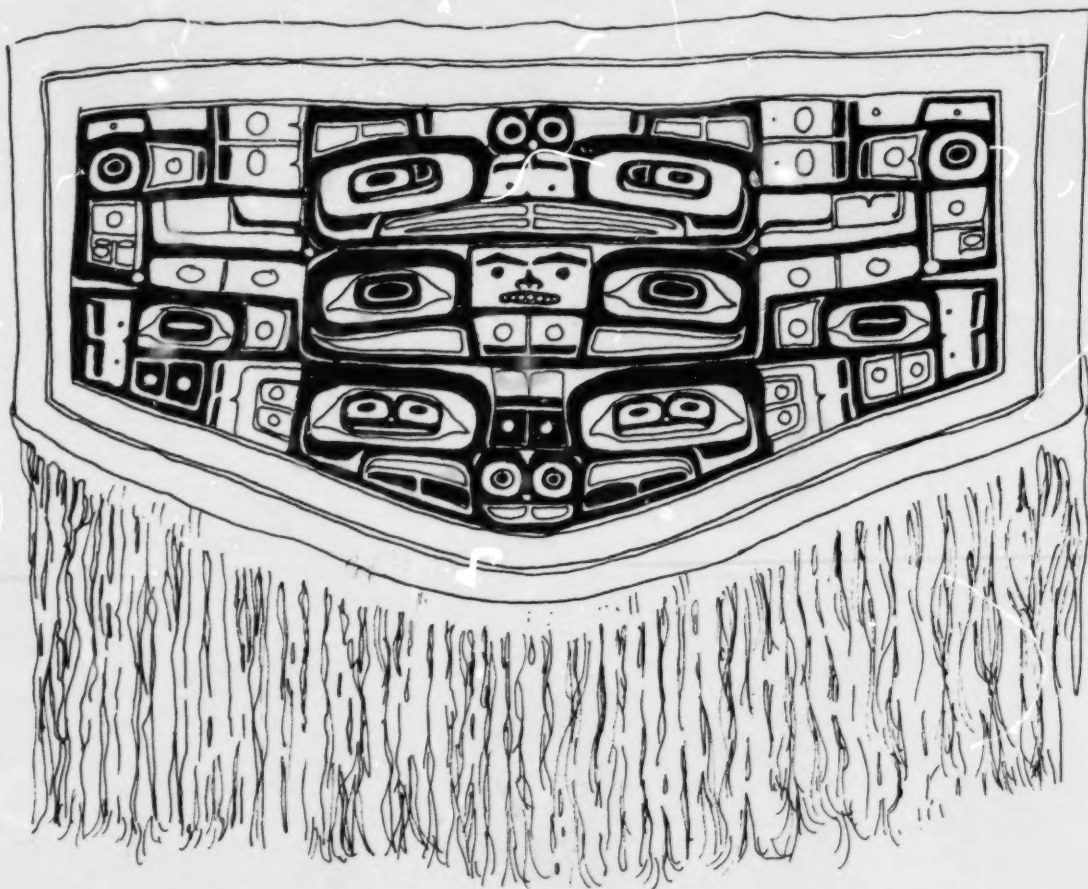
POTLATCH

One ceremony held in a longhouse was called a potlatch. There were several different kinds of potlatches and they were held for different reasons. Potlatches were given when someone was getting married or receiving a new name, or when someone had died, or at other special times. A potlatch was a way for a family to show their wealth and honor. They would hold a great feast and give gifts to all their guests.

The person or family who was giving the potlatch would often save for a year or more to make sure they had enough canoes, blankets, carvings, tools and other things to give away. Sometimes, the people would give away everything they owned. They would expect their guests to repay them by inviting them to their potlatches. There, they would receive gifts even more valuable than the gifts they had given away.

When non-Indians first came in contact with Northwest Coast tribes, they did not try to understand the potlatch. They thought the Indians should learn to save things instead of giving them away. In Canada, the government made holding or going to potlatches against the law. There, Indians were arrested and put in jail for participating in potlatches.

Today, potlatches are not against the law. Indians have the right to hold them whenever they please. Now, once again, there are potlatches in the longhouses.



Tlingit Chilkat blanket made of mountain goat wool and cedar bark fiber.
A wealthy family might give it away at a potlatch. How many faces can you find in the blanket design?

WHY MOSQUITOES BITE *a legend*

Long ago, there was a young boy who woke up every morning and sang a song to the sun. In the song, he told the sun how happy he was for the new day and how happy he was to be alive.

The boy was a fisherman and worked very hard to bring home food for his family. One day he went too far away and realized that he could not get back in time before night fell. He decided to stay and sleep where he was.



It was late at night and the frog in the moon was looking down on the boy. Suddenly, he heard something coming!

It was the monster — the Witch Woman!

The little boy had heard legends about how the Witch Woman would steal children away and eat them for breakfast. The Witch Woman told the little boy not to be afraid and that the stories he had heard were simply stories to scare children.



The Witch Woman told the little boy that she was really a very nice person. She held out her hand full of huckleberries and offered them to the little boy.

When he reached out to take the huckleberries, the Witch Woman took her other hand that she had filled with sticky sap from the trees and smeared it into his eyes. The sap stuck his eyelids together and he was blind.

The Witch Woman threw the boy in her basket and ran through the woods whistling. She brought the little boy to a clearing in the woods where a fire was burning. Around the fire, there were many children who she planned to roast and have for food. The Witch Woman dumped the little boy out of the basket and set him beside the rest of the children.





The little boy was very frightened, but he felt the warmth of the fire and it reminded him of the sun. As he leaned closer to the fire, the heat from it started melting the sap from his eyes — just like the wax of a candle will melt. Soon the little boy could see out of one eye and saw the Witch Woman dancing around the fire in victory.

The little boy whispered to the little girl next to him that he had a plan. She whispered his plan to the boy next to her, and he to the next little boy, until the plan had gone all around the circle of children. When the Witch Woman finished her dance she was very tired. The little boy shouted "Now!" and all the children ran up and pushed her into the fire.

The Witch Woman started to burn — but she didn't burn like ordinary things burn. She burned like sparklers, like fireworks on the Fourth of July. As the sparks shot up, they turned into mosquitoes. That is why, even today, mosquitoes live on the blood of children and look for little children to bite.



LEGEND THOUGHTS

The little boy managed to save the lives of all the children as well as his own because he was grateful to the sun. The heat from the fire reminded him of the warmth and power of the sun and gave him the idea to melt the wax.

Tribes of Indian people all over America show great respect for the sun. Without the sun we would have no life on earth. Many tribes have songs, chants and dances in honor of the sun, water, plants, animals, trees, mountains and even rocks. Indian people do this to say how grateful and happy they are that all these things are in the world.

Why don't you make up your own song that tells about the natural things that make you happy and give you strength.

WITCH WOMAN TRANSFORMATION MASK

Many Northwest Coast tribes use what are called "transformation masks". Transformation means to change from one thing to another. In the legend Witch-Woman changes into mosquitoes. A transformation mask might have one face on its outside. When you open it up, though, there is a completely different face on the inside. Sometimes there could even be three or four different faces all closed up inside one another. These masks could then be opened up by the dancers just like a flower's petals will open, showing what is inside.

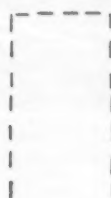
I would like you to act out Why Mosquitoes Bite. To help you do this, here is a transformation mask for you to make. On one side is the evil and ugly face of the Witch Woman. But when you turn it over there are the pictures of the little mosquitoes that she turned into.

DIRECTIONS FOR TRANSFORMATION MASK

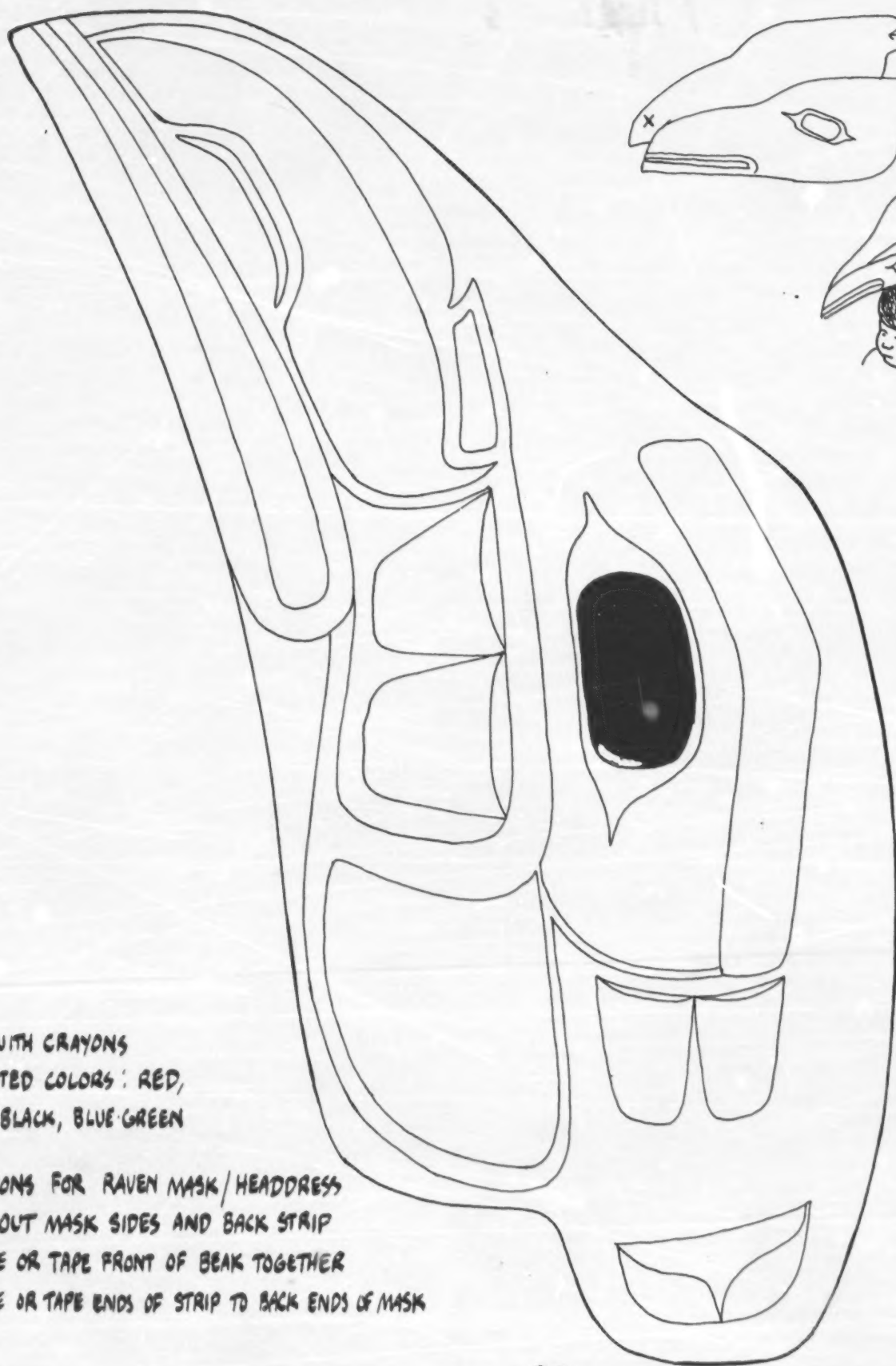
- ① cut out witch woman mask
- ② cut out handle on dotted line
- ③ roll handle around a pencil into tube shape
- ④ tape handle on back of mask where indicated



Color with crayons
Suggested colors : red
white, black, blue, green

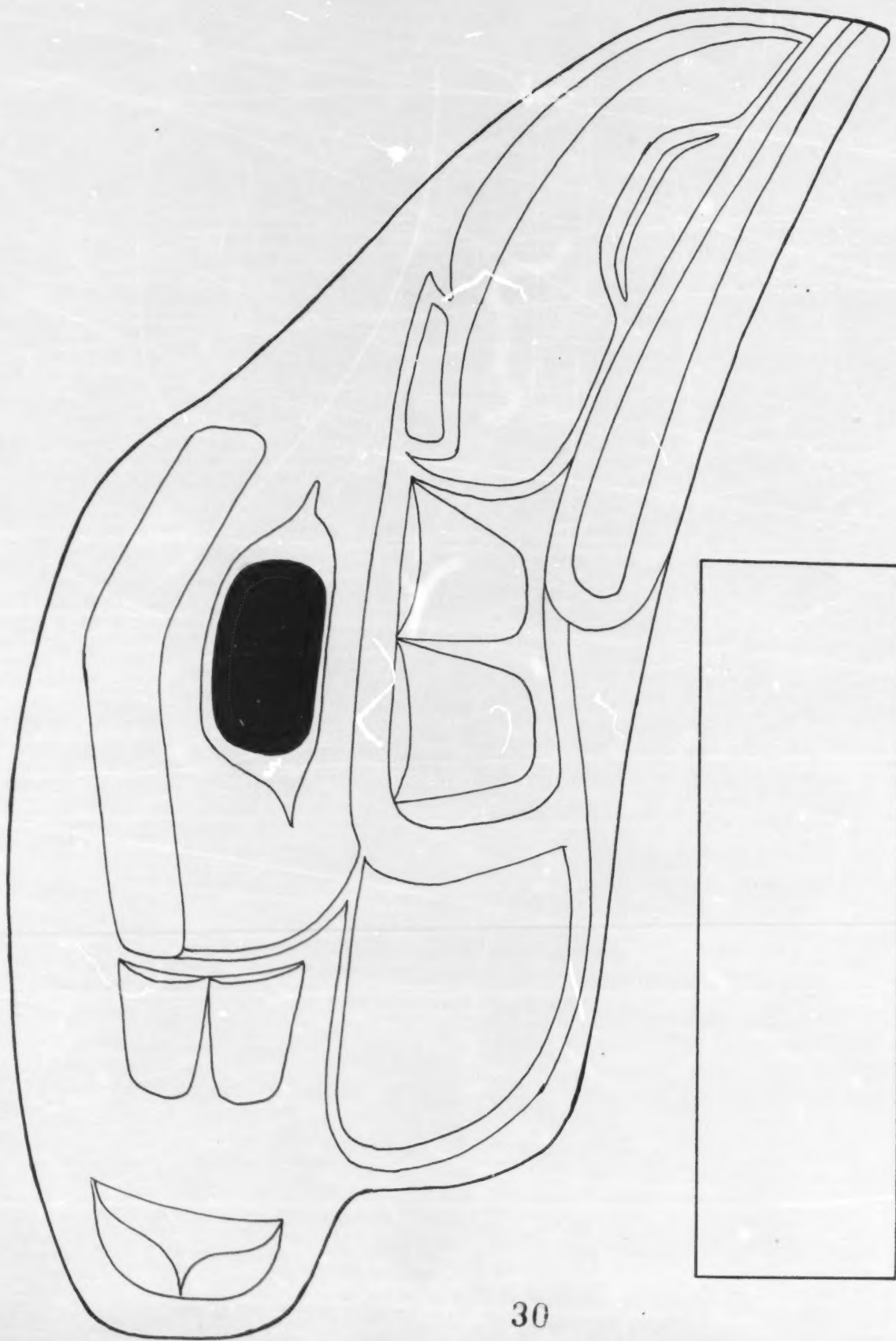


paste handle here



COLOR WITH CRAYONS
 SUGGESTED COLORS: RED,
 WHITE, BLACK, BLUE-GREEN

- DIRECTIONS FOR RAVEN MASK/HEADRESS
- ① CUT OUT MASK SIDES AND BACK STRIP
 - ② PASTE OR TAPE FRONT OF BEAK TOGETHER
 - ③ PASTE OR TAPE ENDS OF STRIP TO BACK ENDS OF MASK



SALMON

Northwest Coast Indian tribes have fished for salmon for thousands of years. Because the tribes considered salmon so important, they made sure to keep their fishing rights in any treaties they made with the United States. These treaties protected their right to fish where they had always fished.

Often non-Indians say that it is unfair that Indians have "special rights" to the fish. Indians answer that at one time they had right to all the fish and all the land. They say that they gave up many of these rights to non-Indians in their treaties. One right which they did not give up was their right to live by fishing for salmon.

First Salmon Ceremony

Most salmon-fishing tribes have a special ceremony for the salmon. In thanks to the salmon for giving itself as food to Indian people, they have a First Salmon Ceremony. In this ceremony, the first salmon caught is roasted over an open fire. The tribe sings, dances, and says prayers in honor of the salmon. Roasting the salmon sets the salmon's spirit free. The flesh of the salmon is given away to the old Indian people.

The remains of the salmon are then taken down to the edge of the river where the salmon returned. The head, bones and tail of the salmon are placed back into the water. This is done to show respect to the salmon and to pray that the salmon will always return year after year.

First Salmon Ceremonies like this one are held on the Lummi, Tulalip, Skokomish and the Puyallup Reservations, as well as many other reservations up and down the Northwest coast.



SALMON NESTING GROUND

START

You are a salmon fry hatched from eggs in gravel nests



FINISH

CONGRATULATIONS!!! YOU MADE IT HOME. MAKE A GRAVEL NEST AND LAY YOUR EGGS COVER THEM WITH GRAVEL. YOUR EGGS ARE SAFE AND NOW IT IS TIME FOR YOU TO DIE. YOUR BODY WILL BE FOOD FOR OTHER ANIMALS SO THEY CAN LIVE. SOME OF YOUR EGGS WILL MAKE THE SAME JOURNEY

Nighttime is here, Darkness hides you. Swim ahead 2 Spaces

YOU'RE NEAR THE PLACE YOU WERE BORN. YOUR BODY ACHES, BUT KEEP GOING. SWIM AHEAD 1 SPACE

SALMON EATERS! BEARS FISHING. LOSE 1 TURN

THE RIVER'S CURRENT IS WEAK HERE. SWIM EASILY AHEAD 1 SPACE

GULP! YOU ATE SOME FAT WATER FLEAS AND DAPHNIA. WATER FLEAS ARE GROWING. SWIM AHEAD 2 SPACES.

LOOK OUT! THERE'S A KING FISHER BIRD! SWIM BACK 3 SPACES



You are now a fingerling. You can travel during the day. Swim 1 space ahead.



Salmon fingerling



GASP! MUDDY WATER! POLLUTION! PEOPLE ARE BUILDING THEIR HOUSES RIGHT ON THE RIVER. MOVE BACK 1 SPACE

BEWARE OF NATIVE AMERICAN FISHERMAN. MOVE BACK 2 SPACES TO AVOID HIS DRIFT NET

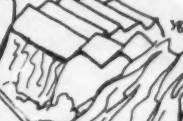


EAT LOTS OF SMELT FISH FOR YOUR LAST MEAL. MOVE AHEAD 3 SPACES

YOU HAVE COME TO THE OCEAN, BUT YOUR BODY MUST GET USED TO SALT WATER. LOSE 1 TURN

THERE'S THE DAM AHEAD. SWIM AHEAD 1 SPACE ON THE FISH LADDER

THERE'S A DAM IN THE WAY! LOOSE 1 TURN UNTIL YOU FIND A WAY OVER IT



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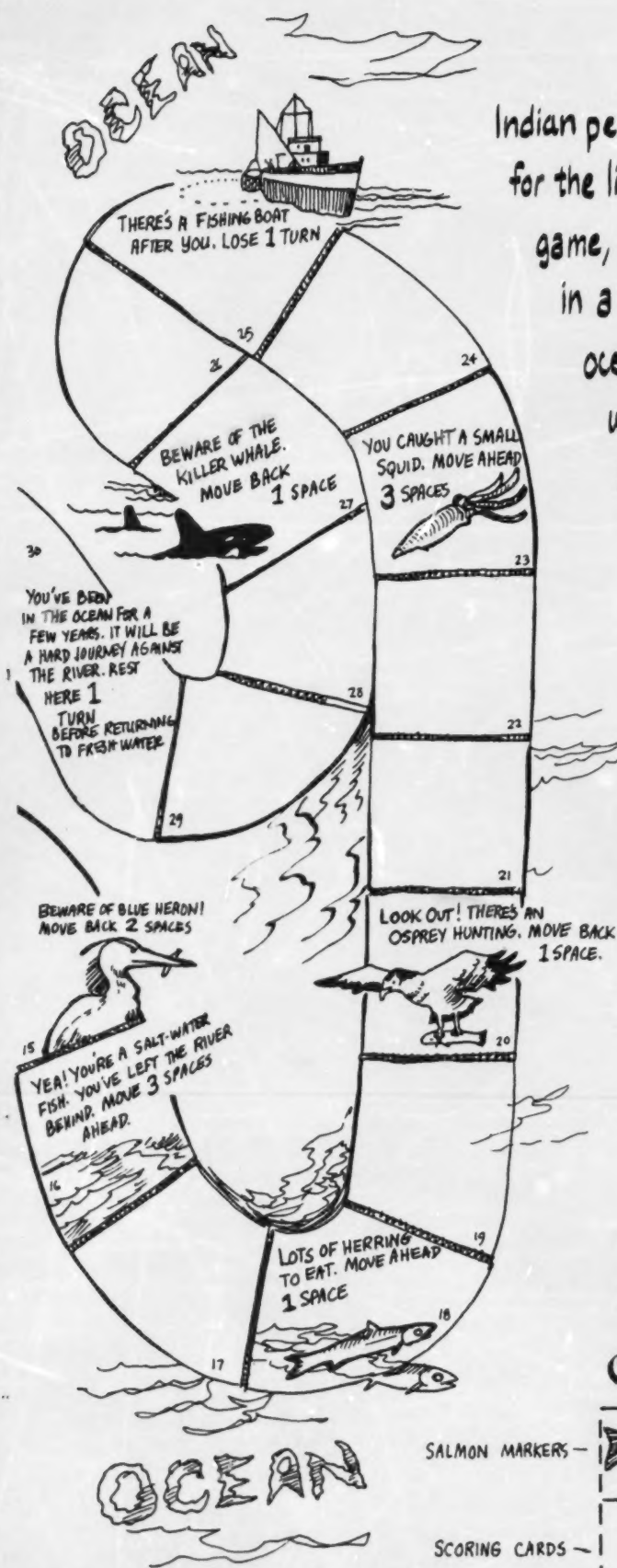
43

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Salmon Game

Indian people have always felt great respect for the life cycle of the salmon. In playing this game, you will learn how the salmon is born in a fresh water stream, journeys to the ocean, and then returns to the place it was born to give life to new salmon.

Some salmon swim over 2,000 miles in their lifetime.

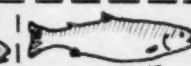
In the Northwest Coast there are 5 different kinds of salmon, and they each return to their spawning grounds at different times of the year. Look at the markers for the game to learn their names.

DIRECTIONS FOR PLAYING GAME

- ① CUT OUT SALMON MARKERS AND SCORING CARDS
- ② TO BEGIN PLACE SALMON MARKERS ON "START"
- ③ TO MOVE YOUR SALMON MARKER, PICK UP ALL THE SCORING CARDS AND DROP THEM ON THE FLOOR OR TABLE. ADD UP ALL THE NUMBERS OF THE CARDS FACING UP. THIS IS THE NUMBER OF SPACES YOU CAN MOVE.
- ④ READ THE DIRECTIONS OF A SQUARE YOU LAND ON ALOUD
- ⑤ FIRST ONE TO REACH "FINISH", WINS



SALMON MARKERS -



SCORING CARDS -

1

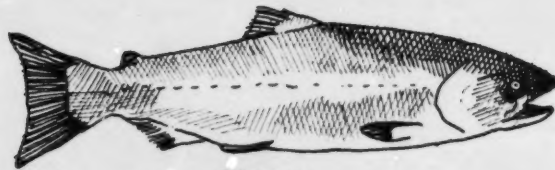
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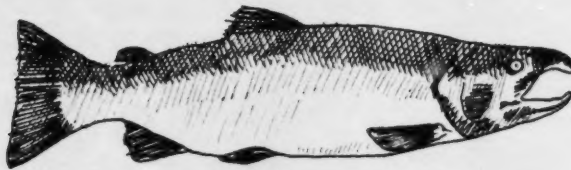
1

2

SALMON TYPES



CHINOOK



COHO



PINK



CHUM



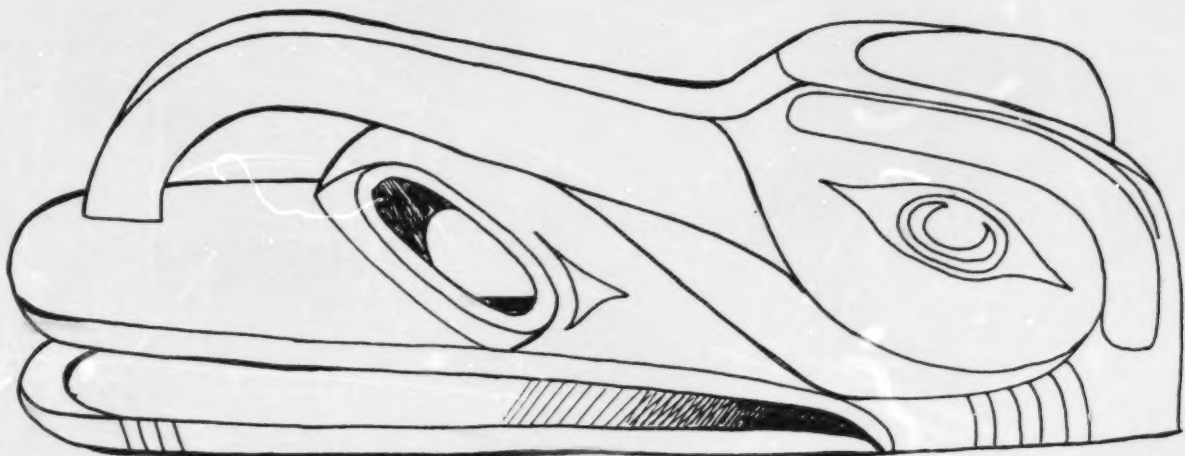
SOCKEYE

COLOR THE MASKS

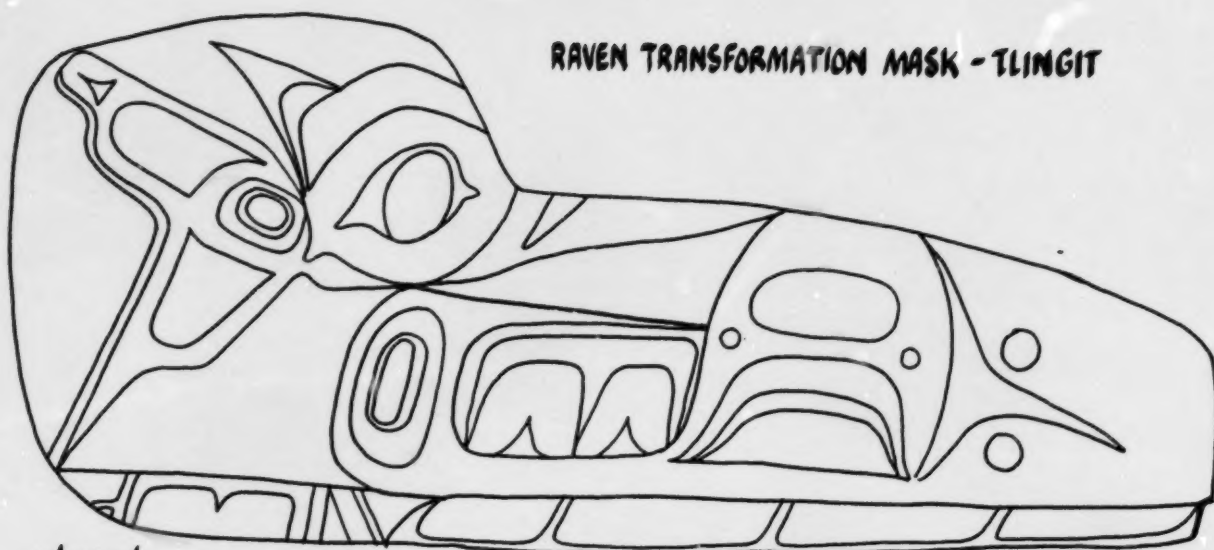
KWAKIUTL
GRIZZLY BEAR MASK



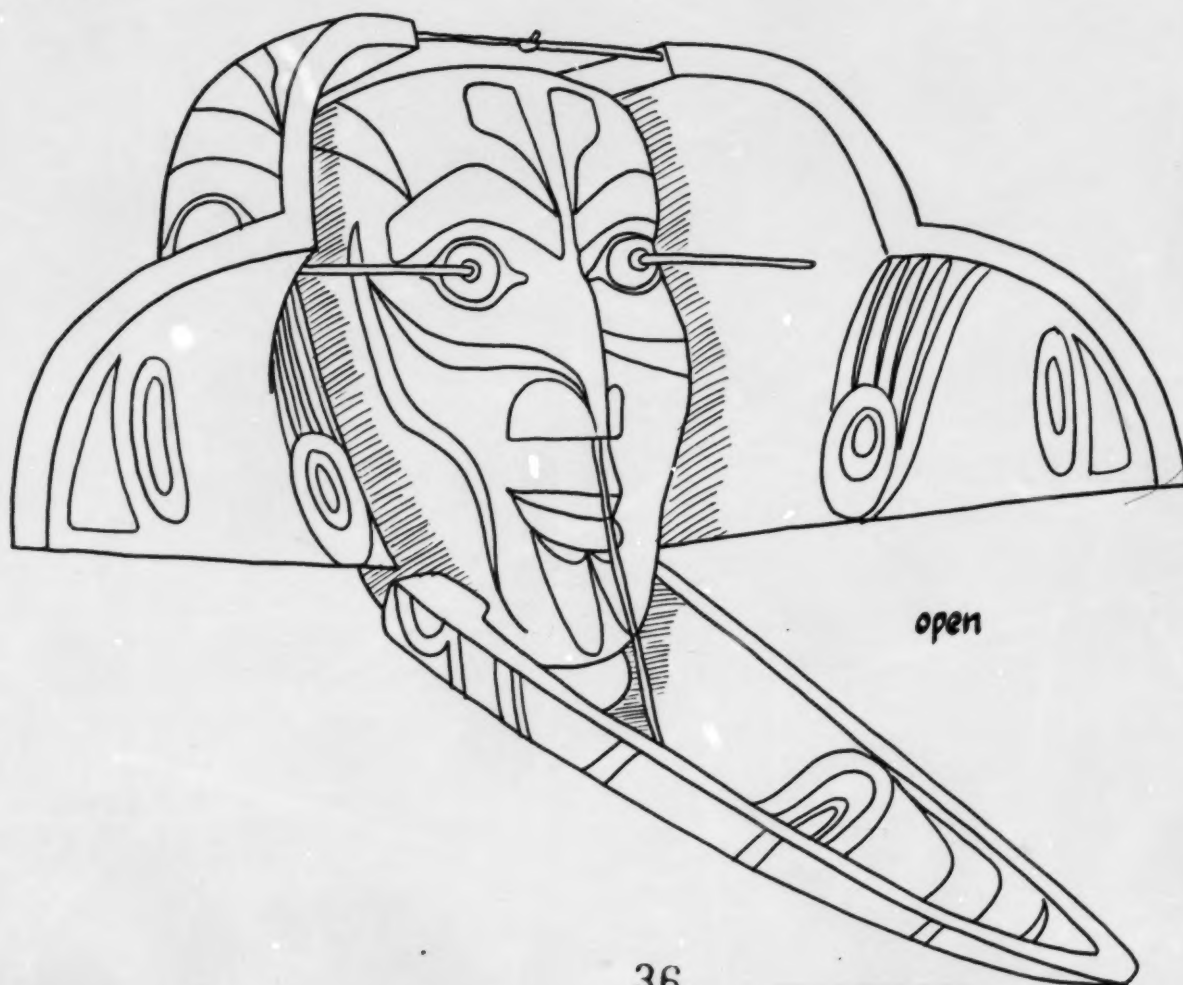
KWAKIUTL CROOKED BEAK MASK



RAVEN TRANSFORMATION MASK - TLINGIT



closed



open



I hope you had fun with your Mamook Book. Now you know some things about Northwest Coast Indian people. All over the United States different tribes, in other areas, have their own languages, styles of clothing, customs and ways of living. Today Indian ways are still important to Indian people.

It's time for me to go now. So again I say "Klahowya!", for "klahowya" also means good-bye. But before I leave I'll tell you about some of my favorite books, movies and places to explore.

BOOKS to read:

The Angry Moon. by William Brown

Fisherman on the Puyallup. by
United Indians of All Tribes Foundation

Leaper. by Robert McClung

Son of Raven, Son of Deer. by Geo. Clutesi

Suquamish Today. by
United Indians of All Tribes Foundation

David, Young Chief of the Quileutes.
by Ruth Kirk

Kahtahah. by Frances Lackey Paul

Sea and Cedar. by Lois McConkey

The Sea Hunters. by Sonia Bleeker

MOVIES to see:

"Child of the Long-Beaked Bird"

"Loon's Necklace"

"North American Indian, 1st section.
Treaties Made. Treaties Broken"

PLACES to go:

- ✓ See the totem pole at Pioneer Square in Seattle, Washington.
- ✓ Visit the Longhouse in the Pacific Science Center in Seattle, Washington.
- ✓ Visit the Vancouver Centennial Museum in Vancouver, British Columbia, Canada.
- ✓ Visit the Burke Museum in Seattle, Washington.
- ✓ Visit the Provincial Museum in Victoria, British Columbia, Canada.
- ✓ Visit a reservation. You can make arrangements to do this by calling the tribal office of a reservation near you. To get addresses and telephone numbers, call or write your local Bureau of Indian Affairs Office. In Seattle, call 583-5516 (Edmonds). The area office is in Portland, 1425 N.E. Irving, P.O. Box 3785, Portland, Oregon 97208. Their phone number is 503-234-3361.

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UNITED INDIANS OF ALL TRIBES FOUNDATION

Lee Piper, Chairman of the Board
Bernie Whitebear, Executive Director
Bill Brescia, Curriculum Development Director

Curriculum Development Staff

Roger Fernandes
Jeanne Heuvig
Joan LaFrance
Sharon Mathers
Sharon Patacsil
Karleen Pederson
Neal Starkman
Terry Tafoya

Curriculum Committee

Shirley Aragon
Matt Charwood
Lisa Dunstan
Anna Haala
Frieda Kirk
Ann Nelson
Phil Red Eagle
Romayne Watt

Barbara Gutierrez
Delores Comstock
Jim Egawa
Joy Ketah
Turk Markishtum
Sandy Osawa
Lorraine Rush
Jean Raymond

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For further information, please contact:

UNITED INDIANS OF ALL TRIBES FOUNDATION
Daybreak Star Cultural-Educational Center
Discovery Park
Seattle, Washington 98199 (206) 285-4425